



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

said to be *amphi/bæna*, but do move forward only by the head, which is fairly distinguishable from the tail by a notable blackness. That the three, I took out of the body of one Beetle, were all of a dark hair-colour with whitish bellies, somewhat thicker than hoggs bristles; but I took out of the body of another beetle one that was much thicker than the rest; much lighter coloured; and by measure just five Inches and a half long; whereas all the rest did not exceed three inches three quarters.

An Extract of a Letter, written March 5. 1672. by Dr. Thomas Corne'io, a Neapolitan Philosopher and Physician, to John Dodington Esquire, his Majesties Resident at Venice; concerning some Observations made of persons pretending to be stung by Tarantula's: Englyss'd out of the Italian.

S I R

Now the time approaches, that I may send you some *Tarantulas*. Mean while I shall not omit to impart unto you, what was related to me, a few daies since, by a judicious and unprejudice person, which is ; That being in the Country of *Otranto* (where those Insects are in great numbers,) there was a man, who thinking himself stung by a *Tarantula*, shew'd in his neck a small speck, about which in a very short time there arose some pimples full of a serous humour, and that, in a few hours after, that poor man was sorely afflicted with very violent symptoms, as *Syncope's*, very great agitations, giddines of the head, and vomit; but that without any inclination at all to dance, and without all desire of having any musical instruments, he miserably dyed within two daies.

The same person affirm'd to me, that all those that think themselves bitten by *Tarantula's*, (except such, as for some ends fain themselves to be so,) are for the most part young wanton girles, (whom the Italian writer calls *Dolci di sale*,) who by some particular indisposition falling into this melancholly madness, persuade themselves according to the vulgar prejudice, to have been stung by a *Tarantula*. And I remember to have observed in *Calabria* some women, who seised on by some such accidents were counted to be posses'd with the Divel; it being the common belief in that Province, that the greatest part of the evils, which afflict man-kind, proceeds from evil Spirits.

This brings to my mind a terrible evil, which often enough
is

is observ'd in *Calabria*, and is call'd in their language *Coccio maligno*. It ariseth on the surface of the body, in the form of a small speck, of the bignes of a lupin. It causeth some pain, and if it grow not soon red thereupon, it in a very short time certainly kills. 'Tis the common opinion of those people, that such a distemper befalls those only, that have eaten flesh of Animals dead of themselves: which opinion I can from experience affirm to be false. So it frequently falls out, that of many strang effects, we daily meet with, the true cause not being known, such an one is assigned, which is grounded upon some vulgar prejudice. And of this kind I esteem to be the vulgar belief of the cause of that distemper, which appears in those that think themselves stung by *Tarantulas*.

But why should not we rather think, that that distemper is caused by an inward disposition, like that vvhich in some place of *Germany* is vvont to produce that evil, vvhich they call *Chore Sti Viti*, St. Vite's dance. But of this I hope I shall soon be able to write my thoughts more fully, vvhich vvill, I think, be sufficient to refute that fable of the *Tarantula*.

An Account of the Apouensian Baths near Padua; communicated by the foremention'd Inquisitive Gentleman, Mr. Dodington, in a Letter written to the Publisher from Venice March 18. 1672.

S I R,

In the Observations and History of Nature possibly this may not be unvworthy the notice. Five miles from *Padua* are the vwaters, call'd *Aponensis*, from a tovvn called *Aponum*, famous in antiquity, and among others frequently mention'd by *Livy*. vvill not doubt, but that Sr. I.F. and D B. two worthy members o the *R. Society* and who lived long in *Padova*, have inform'd them selves most exactly of what ever I shall be able to say on this Subject; however I do not scruple to give you a short relation of it.

The waters are actually very hot. Secondly, they are stinking. Thirdly, they yield a great deal of very fine salt; of which the natives serve themselves in their ordinary occasions. This salt is the thing, I think most considerable there. It is gather'd in thi manner: The Natives, after Sun set, stirr peices of wood in th water, and presently the Salt sticks to them, and comes off i small flakes, exceeding white, and very salt. This never losset its favour. The people there, with the same water use to wat

the: